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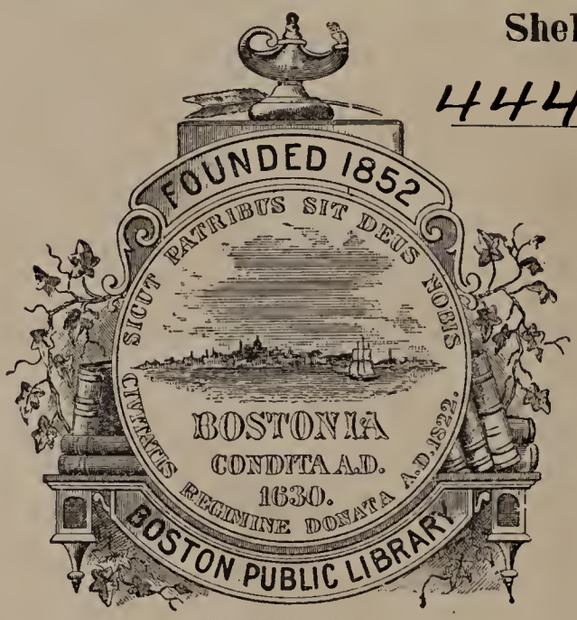

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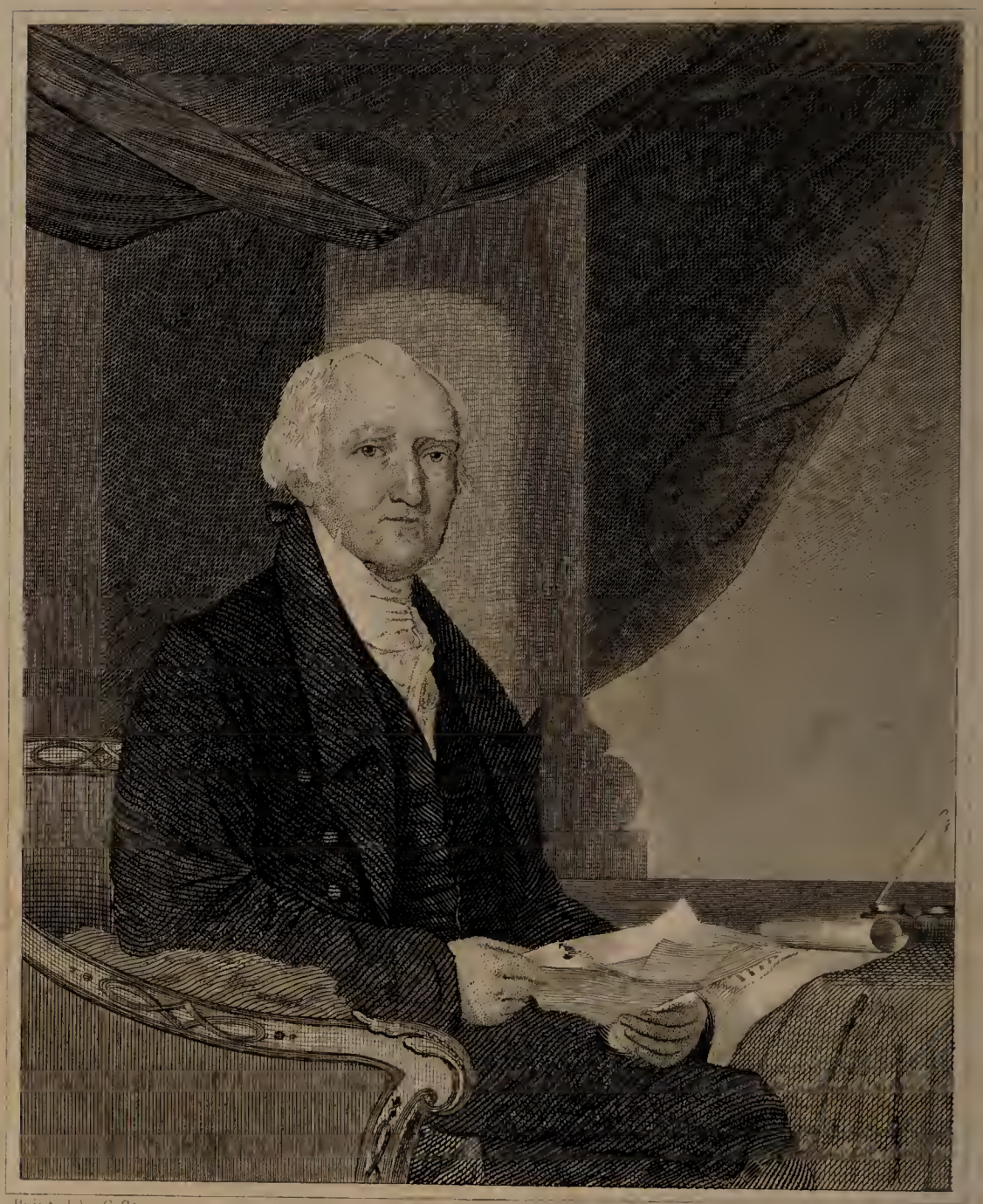

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HON. WILLIAM PHILLIPS,

Lieutenant Governor of Massachusetts.

Engraved for the American Quarterly Register

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AMERICAN QUARTERLY REGISTER.

VOL. XIII. AUGUST, 1840. No. 1.

MEMOIR OF THE HON. WILLIAM PHILLIPS,

LIEUTENANT GOVERNOR OF MASSACHUSETTS.

BEFORE we proceed to give some account of the life and of the beneficent deeds of the late Lieutenant Governor PHILLIPS, we shall present details somewhat minute, in relation to some of his distinguished ancestors. The family of Phillips has been among the most honorable and useful in the annals of New England from its first settlement. In the amount of property which various members of this family have bestowed in charity, it doubtless takes the highest rank.

The first minister of Watertown, Ms., was the Rev. GEORGE PHILLIPS. He was born at Raymond, in the County of Norfolk, England. Having given early indications of deep piety, uncommon talents and love of learning, his parents sent him to the University of Cambridge, where he distinguished himself by remarkable progress in his studies, especially in theology, to which he manifested an early partiality. He was settled in the ministry in Boxsted, in the County of Suffolk, about 60 miles N. N. E. from London. His strong attachment to the principles of the Non-Conformists soon occasioned him trouble. As the storm of persecution grew more threatening, he resolved to take his lot with the Puritans, who were about to depart for New England. He joined the company who arrived in 1630. On board the vessel, as Gov. Winthrop testifies, he "gave very good content to all the company, as he did in all his exercises, so as they had much cause to bless God for him." Soon after his arrival, he was afflicted by the loss of his wife; who though an only daughter, had left her parents, to share cheerfully and affectionately the sufferings of her husband. She died at Salem, and was buried by the side of the lady Arbella Johnson, "who," as Cotton Mather says, "also took New England in her way to Heaven."* The greater part of the emigrants who came with Winthrop, lived at Charlestown; "many of them," says Capt. Roger Clap, "in tents and wigwams, their meeting place being abroad under a tree, where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon." Mr. Phillips was minister at Watertown about fourteen years. He died July 1, 1644, "much desired and lamented by his church at Watertown, who testified their affection to their deceased pastor by a special care to promote

* Mr. Phillips arrived in this country June 2, 1630. The date of the death of his wife does not appear. His eldest child by his second wife was born April 5, 1632. "It is said that Lady Arbella Johnson was buried near where the present church of England now stands."—*Judge Lynde, quoted in Felt's Annals of Salem*, p. 522.

and perfect the education of his eldest son, whereof all the country, but especially the town of Rowley, have since reaped the benefit." Mr Phillips is said to have been an able controversial writer. One of his hearers obtained from him a written copy of arguments, which he had used in conversation concerning the baptism of infants and church discipline, and sent it to England, where it was printed, accompanied with an answer. Mr. Phillips thought it necessary to take notice of this book, and he published a "Reply to a Confutation of some grounds of Infant Baptism; as also concerning the form of a church, put forth against me by one Thomas Lamb." A preface to this work was written by the Rev. Thomas Shepard of Cambridge. Mr. Phillips also engaged in a controversy, by letter, with his neighbor Mr. Shepard, on some points of church discipline. The discussion is said to have been characterized by candor and urbanity on both sides, but it was never published. This subject was one in which Mr. Phillips was peculiarly versed. He was the earliest advocate in Massachusetts for the Congregational order and discipline; and his views were for a time regarded as novel and extreme* Mr. Phillips was evidently a man of firmness and independence, conscientious in forming, and fearless in maintaining his opinions. He was noted for his learning in the original languages of the Bible, which he is said to have read through six times every year, and to have remarked that he always found something new in them. It is recorded of him by Gov. Winthrop, that he was "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."† By his second wife, who died Jan. 27, 1681, he had children, Zorobabel, born April 5, 1632; Jonathan, born Nov. 16, 1633; Theophilus, born June 28, 1636; Awbett [?] who died 1638; and Obadiah, born 1642.‡ Mr. Phillips's children continued to reside in Watertown, except his eldest son, Samuel.

SAMUEL PHILLIPS was born in Boxsted, in England, in 1625, and accompanied his parents to this country, at the age of five years. He was educated at Harvard University,§ of which his father had been a benefactor and overseer. He graduated in 1650. He settled in the ministry in Rowley in 1651, as an assistant of the Rev. Ezekiel Rogers, who ranked among the most eminent ministers of New England. Forty-five years Mr. Phillips remained the minister of Rowley, and was highly esteemed for his piety and talents. In 1675, he preached before the Ancient and Honorable Artillery Company, and in 1678, before the General Court. Neither of these sermons, it is believed, was published. Mr. Phillips expired "greatly beloved and lamented," April 22, 1696. He married in 1651, Sarah, daughter of Samuel Appleton, a descendant from John Appleton, who died in Great Waldingfield, Suffolk, England, in 1436. She died July 15, 1714, aged 86. Their children were Sarah; Samuel; George, born 1664, graduated at Harvard 1686, was the minister of Brookhaven, Long Island; Elizabeth, born, 1665, who married Rev. Edward Payson, her father's successor, and died in 1724, aged 60; Dorcas, born 1667; Mary, born 1668; and John, born Oct. 1670.

SAMUEL PHILLIPS, the eldest son of the Rev. Samuel Phillips of Rowley, and grandson of the Rev. George Phillips of Watertown, was born March

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* Francis's History of Watertown, pp. 34, 35.

† The tradition is, that Mr. Phillips lived in the house, (which is now, or was lately standing,) opposite the Old Watertown burying ground On repairing the house, a few years since, the sills and timber were sound and good.—*Holmes's Annals*, I. 277.

‡ Farmer's Genealogical Register, p. 225.

§ Among his class-mates were President Urian Oakes, Rev. John Collins, a popular minister of London, Chief Justice and Lieutenant Governor William Stoughton, Leonard Hoar, M. D., President of Harvard College, and Rev. Messrs. Joshua and Jeremiah Hobart.

23, 1658, was a goldsmith, and resided in Salem. In 1687, he married Mary, daughter of the Rev. John Emerson of Gloucester, and granddaughter of deputy Governor Symonds of Ipswich. She died Oct. 4, 1703. They had six children, two of whom were sons, viz: Samuel and John.* Samuel Phillips, the goldsmith of Salem, died Oct. 13, 1722. His second wife was Sarah Mayfield, to whom he was maried in 1704. He was highly respected as a man of sincere piety. †

Samuel Phillips, the eldest son of Samuel Phillips of Salem, and the great grandson of the minister of Watertown, was born at Salem, Feb. 28, N. S., 1690. He "was prepared for college by the famous Master Emerson, nephew of the above named Mr. Emerson of Gloucester; and was admitted into Harvard College in July 1704, and took his first degree, in July 1708, aged 18. From Cambridge, he removed to Chebacco, and kept the school in that place one year; and from thence he removed in order to pursue his studies, to his father's house in Salem." He began to preach in Andover, South Parish, April 1710, but, on account of his youth, was not ordained till Oct 11, 1711. Rev. Thomas Barnard, Andover, North Parish, Rev. Edward Payson, Rowley, Rev. Joseph Green, Salem Village, and Rev. Thomas Symmes, Bradford, officiated on the occasion. He died June 5, 1771, in the 82d year of his age, and the 62d of his ministry. He was endued with good powers of mind, and was a diligent, faithful and laborious minister. He early acquired habits of order, industry and economy. Though his salary was small, and he sacredly devoted a tenth part of his income to pious and charitable purposes, yet he educated his family liberally, and accumulated a large estate. In his religious opinions, he was strictly Calvinistic. His labors in the pulpit were protracted beyond what is usual at the present day. It was his practice to call at every house in his parish at least once in a year. The people, during his ministry, were remarkably united. He was highly respected by his brethren in the ministry, and was frequently invited to preach on public occasions.‡ Mr Phillips married Miss Hannah White, a daughter of John White, Esq. of Haverhill, Jan. 12, 1712. She died Jan. 11, 1773, in the 82d year of her age. Their children were Mary, born Dec. 11, 1712, N. S., married to J. Appleton of Haverhill, died Dec. 5, 1737; Samuel;§

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* John Phillips was born June 22, 1701, settled in Boston, was a colonel of the militia, representative in the General Court, and deacon of the church. He died April 19, 1763, having had by Mary his wife, who was a daughter of Nicholas Buttolph, three sons and three daughters. William, the youngest son, born Aug. 29, 1737, married Margaret, daughter of Hon Jacob Wendell They had two sons and two daughters. The eldest son, William, was born Dec. 28, 1766, and died June 10, 1783. The youngest son, John, who was the first Mayor of Boston, was born Nov 26, 1770, and died May 29, 1823.

† See Felt's Annals of Salem, p 338, American Quart Reg vol. viii. p 340

‡ A list of his publications, 19 in number, may be seen in Abbot's History of Andover, p. 107. Among them are the Election Sermon, 1750, the Artillery Election Sermon, 1741, and the Convention Sermon, 1753.

§ This was the Hon Samuel Phillips of Andover, who was born Feb. 13, 1715, and graduated at Harvard in 1734. He was a member of the House of Representatives, and of the Council of the Commonwealth. Phillips Academy in Andover was founded in 1778 by him and his brother John. They bestowed on the institution several valuable tracts of land, and £1,614 in money In the constitution of the academy, the founders declare that "the first and principal object of their institution is the promotion of true piety and virtue." Their well directed beneficence will deservedly perpetuate their memory for many generations. Hon. Samuel Phillips was more than 40 years a deacon of the North Church, and was a firm supporter of religious order. He married, July 11, 1738, Elizabeth granddaughter of Rev Thomas Barnard, of Andover. All their children died young, except the Hon. Samuel Phillips, LL. D., A. A. S., Lieutenant Governor of the State, who was born Feb. 16, 1752, and died Feb. 10, 1802, aged 50. His studies preparatory for college were pursued under the direction of Mr. Moody at Dummer Academy. He entered college with habits of application and order, with a love of learning, and with fixed religious principles. In 1775, in his 24th year, he was elected a member of the provincial Congress. He was employed on the most important committees during the revolutionary war He was a member of the Convention in 1779, by which the Constitution of Massachusetts was formed, and of the Committee by which it was drawn up. After it was adopted, he was immediately chosen a member of the Senate, and, except one year, in which he was employed by the State on a public mission, continued a senator till 1801. Fifteen of these years, he was, with great unanimity, elected president of the Senate. In 1801, he was elected Lieutenant Governor of the State, and continued in that office till his death. He was the projector of the Academy in Andover, founded by his father and uncle, and also of the Academy in Exeter, founded by his uncle alone. He bequeathed $5,000 to the trustees of Phillips Academy, five sixths of the income of which are devoted to various

Lydia, born June 21, 1717, married Dr. Parker Clark, died Nov. 15, 1749; John;* and William.

William Phillips, the third son and youngest child of the Rev. Samuel Phillips of Andover, was born June 25, O. S., 1722. After receiving a good school education, he removed to Boston, and became an apprentice to Edward Bromfield, Esq. an eminent merchant of that town, son of the Hon. Edward Bromfield, for many years one of his Britannic Majesty's Council in the Province of Massachusetts Bay, and great-grandson of the Rev. John Wilson, the first minister of Boston. "His apprenticeship being finished, Mr. Phillips married, on the 13th June, O. S., his late master's eldest daughter, Miss Abigail Bromfield, a lady eminent for virtue and piety. By this marriage, the families of the Rev. George Phillips and the Rev. John Wilson, who came over from England together, and officiated as colleagues under a large tree in Charlestown, until the first removed to Watertown and the other to Boston, were united by the wedlock of the great-great-grandchild of each." Mr. Phillips was, at different times, a member of the House of Representatives and of the Senate of this Commonwealth, of the Convention which drafted the State Constitution, and of that which adopted the Constitution of the United States; and sustained almost thirty years the office of deacon in the Old South Church. He was greatly "prospered in his business as a merchant, was much esteemed by his fellow townsmen, and often reached forth his hand to the needy, and was given to hospitality." He took a decided and active part in the proceedings which hastened and attended the Revolution, was on many of the committees appointed by the town of Boston, in those trying times, and often contributed liberally of his money to carry forward the measures which resulted in the establishment of our independence. At his death, he bequeathed five thousand dollars to Phillips Academy, Andover. He had eight children, only four of whom survived the period of childhood, viz: Abigail, born April 14, 1745; William; and Hannah and Sarah, born Nov. 29, 1756. The first of these was married to that distinguished patriot, Josiah Quincy, Jun., whom she survived several years, and died March 25, 1798.†

Lieutenant Governor William Phillips, the only son of the preceding, and the subject of this memoir, was born in Boston, March 30, 1750. In childhood and youth, his health was extremely feeble. On this account, he did not receive a public education. His infirm health did not permit him fully to enjoy the advantages of the public schools of his native town. His character in early life was that of an affectionate, modest and dutiful son. In 1773, he visited Great Britain, Holland and France, and returned to Boston, in one of the tea-ships, in 1774. Soon afterwards, he was married to Miss Miriam Mason, daughter of the Hon. Jonathan Mason, then one of

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charitable and most laudable objects. He was one of the original members of the American Academy of Arts and Sciences. Harvard College conferred on him in 1793 the degree of LL. D. In 1773 he married Phœbe, daughter of the Hon. Francis Foxcroft, of Cambridge, a lady of highly cultivated mind and of an excellent religious character. They had two children, John and Samuel. The latter died while a member of Phillips Academy. The other son, together with his mother, manifested a munificent liberality in founding the Theological Seminary in Andover.

* This was the Hon. John Phillips, LL. D., of Exeter, N. H., the sole founder of the Academy in that place. By industry, economy, and close attention to business, he accumulated a very large estate. He gave liberally to various public institutions. He founded a professorship of divinity in Dartmouth College. The College of New Jersey was aided by his munificence. Phillips Exeter Academy has always held rank among the first institutions of the kind in the country. He was a ruling elder in a church in Exeter. He was much esteemed as a man eminent for piety and virtue. He was twice married, but had no children.

† Her husband, Josiah Quincy, Jr., died on his return from a voyage to England, in sight of the New England shore, April 26, 1775, aged 31. His wife, with her child, (President Quincy of Harvard College,) and her parents, were at that time at their place of refuge at Norwich, Ct.

the deacons of the Old South Church, Boston.* She was a lady eminent for intelligence and discretion, piety and active benevolence, and died greatly lamented, May 7, 1823. They had seven children. Two only are now living, the Hon. Jonathan Phillips of Boston, and Mrs. Abigail Bromfield, wife of the Rev. Ebenezer Burgess, D. D. of Dedham. Miriam Phillips, wife of Samuel H. Walley, Esq., was born June 9, 1779, and died March 26, 1827.† Edward Phillips was born June 24, 1782, and died Nov. 3, 1826. His occupation was that of a merchant. He was greatly respected and beloved in all the relations of life.‡

During the occupancy of Boston by the British troops, after the commencement of the revolutionary war; Lieutenant Governor Phillips resided at Norwich, Ct. Previously to the revolution and subsequently, he was engaged in mercantile pursuits in connection with his father. On the death of his father, in January, 1804, he came into the possession of a large estate. To its management, and to the duties of his family, to the service of the public, and to a life of enlarged and Christian philanthropy, he was, thenceforth, mainly devoted.

Lt. Gov. Phillips, though very fond of retirement, and eminently happy in the society of his family and intimate friends, was yet willing to discharge the important public trusts to which he was repeatedly called. For many years, he performed the services of a representative in the State Legislature, to the entire satisfaction of his constituents. He was repeatedly chosen an elector at large of president of the United States. For several years, he filled the office of lieutenant governor of Massachusetts, with credit to himself and honor to the community, enjoying the sincere friendship and the entire confidence of governors Strong and Brooks. He was never a partizan or what is termed a politician. Yet he had fixed political opinions, which were the result, not of prejudice, but of careful examination. In his office, as the second magistrate of the State, he was an eminent example of Christian hospitality. From his earliest years, he was a decided friend to the liberties of his country. And in the most critical periods of our political history, his public course was characterized by firmness of purpose, and an undeviating boldness and perseverance in the course which his good sense and judgment had marked out.§

In all general improvements of his native city, and in the progressive advancement of society, he took a lively interest, being often among the foremost in promoting them, and never second to any in contributing of his wealth for their support.

In his habits, he was remarkably systematic. He was attentive and exact in the performance of all his duties. To render to every man his due; so to shape his life, as that there should be an entire consistency between the outward appearance and the real motives by which he was governed, and not to gain confidence or credit by false colors or pretences, were uniformly regarded by him as binding duties. He looked upon all management, chicanery and double-dealing, with abhorrence. A nice sense of justice and propriety actuated him in all the details of business.

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* Mr. Mason was elected deacon Aug. 20, 1770, and died May 5, 1798. His second wife was a daughter of Mr. Hugh Vans, and was greatly distinguished for intelligent, consistent and devoted piety.—*See Dr. Wisner's History of the Old South Church, Boston*, p. 115.

† In the seventeenth year of her age, she gave satisfactory evidence of piety, and was admitted to membership in the Old South Church, May 1, 1796.

‡ His prominent traits of character were judiciousness, integrity, amiableness of temper, and unobtrusive, but decided and consistent piety. The religious sentiments which he embraced, and to which he continued firmly attached during life, were those of the fathers of New England. He was chosen deacon of the Old South Church, May 8, 1817.—*See Dr. Wisner's Funeral Sermon*, p. 47.

§ Dr. Wisner's Funeral Sermon, pp. 24, 25.

His natural disposition was generous, confiding and affectionate. Sometimes there was an appearance of severity, but it was oftener in appearance than in reality. He was the object of the warm affection of his relatives and friends, as well as of their esteem and reverence. The main feature in his intellectual character was a sound judgment. On important questions, he formed his opinion with much care and considerateness. Of course his judgment proved, in almost all cases, correct. It is reported that the late governor Brooks said, that in all their mutual inquiries and deliberations he had never known him to give an erroneous opinion. He was not accustomed to take any part in public debate, yet in private intercourse, his remarks showed much depth of reflection, as well as acute observation of men and things.

He had not, as before mentioned, a learned education, yet he was a diligent reader of history, biography, and theological works, especially those of a practical character.

His religious sentiments were thoroughly orthodox. These sentiments were not taken upon trust or by proxy. He firmly believed them after devout and long-continued personal reading of the Scriptures. He greatly lamented the prevalence of opposite opinions, particularly a denial of the atonement of Christ, which he conscientionsly believed to be the only ground of hope for sinful men. All his religious opinions were practical and operative. While he believed in the entire moral depravity of all men, he had a deep and increasing sense of his own sinfulness, his entire destitution of any thing, independently of the special grace of the Holy Spirit, that could be acceptable to God. He believed that men are saved, not on account of works of righteousness which they have done, but solely on account of the sufferings and mediation of Christ. On the merits of an Almighty Saviour, he relied firmly and habitually, as the sole foundation of his hope of pardon and eternal life. Nothing, apparently, gave him sincerer joy than to see the Saviour of men honored. He was ever ready to say, "By the grace of God, I am what I am." To the grace of the Holy Spirit he constantly looked for the completion of the work of sanctification, which he hoped had been begun in his soul. His last will commences as follows, the terms having been dictated by himself. "First, My immortal Spirit, I commit into the hands of its Almighty Author, the God of my fathers, 'which hath fed me all my life long unto this day,' and hath surrounded me with mercies, and distinguished me by his favor; humbly hoping, and solely trusting, for future and eternal happiness, in the mercy of God, through the infinite merits and all-perfect righteousness of the Divine Redeemer, the Rock of ages." His last words to his pastor, the Rev. Dr. Wisner, spoken the day before his death, when he did not apprehend himself to be in a dangerous state, were these: "I want but one thing, to be washed in the blood of Christ, clothed with his righteousness, and sanctified by his Spirit; that is all." He had an habitual and strong desire of conformity to Christ. He loved to converse about Heaven as a holy place, whose inhabitants never sin. Often he said, "what will it be, how blessed will it be, to be like Christ, to be completely holy." He had a firm belief in the general and in the particular providence of God. For his numerous blessings he cherished a deep and sincere gratitude. In the severe aflictions, which he was called to experience, he was resigned, confiding in the wisdom and goodness of Him, who doeth his pleasure among the inhabitants of the earth, and who causeth all things, even the heaviest trials, to work together for the good of those who love him. A regard to the will and honor of God seemed ever to actuate him. How will my fellow-men look upon this

or that course of life, was not the inquiry which controlled him. Few men were more habitually actuated by the fear of God; few have aimed more uniformly to do all things to the glory of God. One of the best proofs of his sincere piety, was his conscientious observance of the Sabbath day. Known extensively as he was, remarkable for the most liberal hospitality, filling offices, especially the office of lieutenant governor, which necessarily exposed him to numerous calls, frequently from distinguished strangers, he was yet exact in his observance of the day of sacred rest, preferring to obey God, at the risque, if compelled, of displeasing men.

In the progress of vital religion he took a decided interest. To his own church and religious society, he was strongly attached. He gave much thought and time, and offered fervent prayers, for its enlargement and prosperity. For many years he sustained the office of deacon, with great dignity and usefulness. The encroachments of error and sin, he diligently and firmly withstood. He was a cordial friend to revivals of religion. No one took a more heartfelt interest in the extension of the Redeemer's kingdom in our own, and in other lands. He was particularly distinguished for his respect and affection for clergymen. He belonged himself to a clerical race. He saw with great clearness how vitally their reputation and efficiency were connected with the spread of the gospel and the happiness of mankind. He was in the habit of entertaining them liberally at his own dwelling. He also contributed frequently and largely to the relief and comfort of those who were in embarrassed pecuniary circumstances. Many instances of this kind will, doubtless, remain unknown till the day of the revelation of all things.

His charities were not, however, confined to one class of his fellow creatures. His beneficence was long continued, munificent, widely extended, and applied to every variety of suffering and want. His streams of charity flowed at home, around his own dwelling, and in his na ive city. They also watered the desert places of our own land, and carried joy and fertility to the most distant regions of the globe. The poor lived on his bounty, and he caused the widow's heart to sing for joy. Many were the widows and orphan children whom he rescued from suffering. Many are the souls that his beneficence was the means of enlightening and saving. "No man of wealth, I believe," says Dr. Wisner, who was, for many years, intimately acquainted with him, "has lived and died in this country, who has, in proportion to his ability, done so much for the cause of charity. It is to be remembered, also, that he was educated, and his habits formed, when, in this country, liberal benefactions were almost unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were formed after he had passed the meridian of life; and that, from his habits of feeling and thinking, he was rather averse to new and untried expedients Yet scarcely a measure was adopted, or an association formed in Boston and its vicinity, for the improvement of the physical, intellectual, moral and spiritual condition of men, which did not receive his coöperation and liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever more averse from ostentation and parade in his charities. In reference to all new applications to his bounty, he always took time for deliberation, consultation and prayer."*

* Rev. Dr. Wisner's Sermon, pp. 31, 32.

At the time of his decease, lieutenant governor Phillips was president of the American Education Society, of the Massachusetts Bible Society, of the Society for Propagating the Gospel, of the Foreign Mission Society of Boston and vicinity, of the Congregational Charitable Society, of the General Hospital Corporation, of the Boston Dispensary, and of the Board of Trustees of Phillips Academy at Andover; and honorary vice-president of several other benevolent associations in Boston, and in other parts of the country.

Of the American Education Society, governor Phillips was a warm and efficient friend from its first establishment. He watched over its interests with paternal solicitude, and was ever ready to extend to it his munificent benefactions.* The Directors of the Society in the Report which was presented at the annual meeting that occurred in the week following his decease, remark: "The venerable man, whose benevolence has so long flowed in a thousand streams among the poor, in the seats of education, and through the wide-spreading valley of moral desolation in our own country, and in distant lands, has gone to his rest. He has ceased from his labors and his works do follow him. To this Society, over which he has presided from its first formation, and whose treasury he often replenished by his liberality, the loss is great, and is one which will long be felt. The name of Phillips will ever have a distinguished place among the friends and benefactors of the Society, and will always be cherished with deep and tender emotion. The monuments of his beneficence are many; but none are more durable, nor more honorable to his memory, than the *minds* which his benevolence has assisted to form for usefulness. Hundreds there are who might go to the place where he lies, and as they behold his pale form, exclaim, O my Father, my Father! These will remember him when the places which have known him, shall know him no more; and their zeal and efforts for the good of their fellow men will perpetuate his influence, when every other monument has crumbled into ruin."

The Executive Committee of the Foreign Mission Society of Boston and vicinity, in their Report of May 31, 1827, observe, "Lieutenant governor Phillips was one of the founders of our Society; and, for fifteen years, the whole time since its formation, he has presided over its interests. But he did not merely lend the influence of his respected name to commend the missionary enterprize to the confidence of his fellow citizens. Its prosperity was an object dear to his heart, and for its advancement he contributed liberally of the abundance wherewith God had blessed him." "He has left behind him a precious memorial; and while his name stands prominent among the public benefactors of the age, it is also deeply engraven on the hearts, and will be embalmed in the memory, of many a child of affliction from whose eye the tear of sorrow has been wiped away by his kindly charity."

The Managers of the Prison Discipline Society say: "Before this association was formed, when it was generally supposed that there could be no necessity for such a Society in this country, he was first to give his name and patronage, that an examination might be made. After it had been ascertained that great evils existed in Prisons, and that combined effort must be made to correct them, he was among the first to sanction the

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* His donations to this Society, of which he was the first President, exclusive of his annual contributions, which probably amounted to more than one thousand dollars, were as follows:—

In the year 1818, a donation of	$1,000
" " 1826, to constitute a scholarship, .	1,000
" " 1827, a legacy, ...	5,000

existence of a Society, and to give his name and liberal patronage to aid in the prosecution of its object."

We may well look with wonder, and with gratitude to the great Giver of every blessing, at the variety and the amount of his charities. They were, for a *series* of years, from eight to eleven thousand dollars a year. His benefactions by his will to various public charities were as follows:

Phillips Academy, Andover,	$15,000
Theological Seminary, Andover,	10,000
American Education Society,	5,000
Society for Propagating the Gospel,	5,000
Massachusetts Bible Society,	5,000
American Board of Commissioners,	5,000
Massachusetts Congregational Charitable Society,	5,000
Boston Medical Dispensary,	3,000
Massachusetts General Hospital,	5,000
Boston Female Asylum,	2,000
Asylum for Indigent Boys,	2,000
Total,	$62,000

Of most of these institutions, as well as of others of a similar character, he had for many years, been a liberal and efficient member. To the Massachusetts Bible Society, to the Society for Propagating the Gospel, and to the Congregational Charitable Society, he contributed to each annually, for a series of years, $500. To several other societies, he gave $100 annually, besides liberal donations whenever they were specially needed. During the last three weeks of his life, he gave to different charitable objects above $5,000; an amount which would have been, doubtless, nearly doubled had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of the General Election in Massachusetts.

Thus useful and honored he descended to the grave, on the 26th of May, 1827, in the 78th year of his age. Truly he went to his grave in a full age, like as a shock of corn cometh in his season. His days were filled up with deeds of usefulness. As a benefactor of his race, he illustrated the already thrice honored name of Phillips. By his instrumentality, having turned many to righteousness, he will, doubtless, shine as the brightness of the firmanent and as the stars forever and ever.*

ORIGIN OF MECHANICS' INSTITUTIONS.

By B. B. Thatcher, Esq.

These institutions are essentially a characteristic of the present age, as distinguished from any which has preceded it. They belong, as we shall have occasion to show, to the generation on the stage. For the most part, indeed,

* Those who have read the excellent sermon of the Rev. Dr. Wisner, preached the Sabbath following the funeral of Lt. Gov. Phillips, will perceive that we are largely indebted to it, in our compilation of the preceding sketch, both in respect to the language, and the sentiments and facts. Our other authorities in this article, are, Mather's Magnalia, Farmer's Genealogical Register, Francis's History of Watertown, Abbot's History of Andover, Baldwin's and Tappan's Sermons at the funeral of Lt. Gov. Samuel Phillips, Pearson's Sermon at the funeral of Madame Phœbe Phillips, Felt's Annals of Salem, Allen's Biographical Dictionary, etc.

they have sprung up within about fifteen years. And yet,—it is not a little remarkable,—circumstances would seem to render it peculiarly incumbent upon us who live within memory of their beginning, to commence already the work of gathering up their history—the "fragments" of their history, we are compelled to say—as well as we now can, "that nothing be lost" to those who shall follow us. On this subject much has been said and written by various parties, chiefly abroad. We have endeavored to collect and compare all these statements, and to extract the truth out of them, rejecting the errors by which almost all of them are marked. And moreover, with the view of contributing something for the settlement of the question while there was yet time, we have availed ourselves of what we considered some fortunate opportunities during the last year or two of going to the living fountain-heads of correct information. Our object in these researches was truth merely, and "honor to whom honor is due."

As to the question, then, who originated "Mechanics' Institutions," we do not understand it need be shown that this precise *name* was used in the first instance. The inquiry is about things, not names. We wish to know who began the *movement*—the modern system of diffusing useful knowledge among the class in question; or who did *most* towards starting or sustaining it; in other words, who may be called on the whole, if *any* one man may, the *father* of that system?

The writer believes it may be made to appear, that this distinction belongs to Dr. George Birkbeck, the present President of the London Mechanics' Institution, to which we shall have occasion hereafter to refer. We are aware that some writers have slurred over the credit due this distinguished individual, and that others have sought to distribute that honor, in fragments not worth owning by any body, among persons whom the public knows or cares little or nothing about. Nor are these writers to be too much blamed. They want information. Take, for example, an account in the first volume of the publications of the Central Society of Education, the production of an eminent friend of popular education, who could have no motive to injure any party. The "early history," as he calls it, begins thus:

"The earliest indication which has come to our knowledge of the desire of those engaged in mechanical employments to receive instruction, and the first attempt known to us to gratify that desire, was at Birmingham, previous to the year 1790. A society was there established called 'The Sunday Society.' This society arose into being soon after the establishment of Sunday-schools: its object was to watch over the mental and moral improvement of youth, to give them useful instruction, to exercise their minds and feelings, and to impart consistency and permanence to their moral character. A society for mutual improvement had existed some years previous to this, in which lectures were delivered by its members on several branches of natural philosophy; and many of them being actively engaged in the ingenious trades of Birmingham, had constructed apparatus to illustrate the principles of mechanics, hydrostatics, pneumatics, optics, electricity, and astronomy.

"The lectures were not always confined to themselves; they were made gratuitously accessible to young persons employed in the manufactories of the town. Both these societies were in 1796 merged in 'The Brotherly Society;' the operations were more satisfactorily and systematically carried on than before. Lectures were delivered at certain intervals, classes were formed for drawing, geography, and for the pursuit of those scientific inquiries, in the application of which many of the members were constantly engaged.

"In 1797, a library for the use of the working classes was established, and called the 'Artisans' Library,' by which all persons who chose to avail themselves of its advantages were supplied with useful reading at the expense of a penny a week. With very few exceptions, the individuals who took the lead in these varied plans for the amelioration of the class of mechanics, were themselves employed in trades, and chiefly dependent on their personal exertions for a livelihood; they had but little leisure for purposes thus beneficent in their tendency, their means were circumscribed, yet they labored for many years, and witnessed the good effects which followed their exertions. Many of them, including the instructors and those who have reaped benefit from their instruc-

Form 16

1936 Tax Rate
$40.00
per Thousand

The Commonwealth of Massachusetts

TOWN OF WARWICK

OFFICE OF THE COLLECTOR OF TAXES

NOTICE OF PROPERTY TAX

January 1, 1936

Walter O Hubbard

.....Street

.....MASS.

You are hereby notified that 1936 Taxes are assessed to you as follows:

PARTIAL PAYMENTS		
Date	Amount	

Frank
~~FRED~~ W. WEBSTER
Collector of Taxes

Taxes payable in two equal installments, July 1, 1936 and October 1, 1936.

This tax may be paid in full.

Interest will be charged from October 1, on taxes remaining unpaid after November 1, 1936.

Checks, drafts, or money orders must be made payable to the TOWN OF WARWICK

If receipt is desired, self-addressed envelope with entire bill should be enclosed.

For information regarding the tax assessed, inquire of the Board of Assessors.

Applications for abatement or exemption must be filed in writing on an approved form with the Board of Assessors on or before October 1, 1936.

Tangible Personal Property	$	
Real Estate		90 00
Interest . .		
Demand . .		
Costs . . .		
Total . .	$	

Received payment,

..... 193

This form approved by Henry F. Long, Commissioner of Corporations and Taxation.

.....
Collector of Taxes

TOWN OF WARWICK
FINAL PAYMENT
DUE OCTOBER 1, 1936

Page..... Line.....

W O Hubbard

Tangible Personal Property	$	
Real Estate		90 00
Interest . .		
Demand . .		
Costs . . .		
Total . .	$	

Received payment,

.....193

.....
Collector of Taxes

Boston Public Library
Central Library, Copley Square

Division of
Reference and Research Services

The Date Due Card in the pocket indicates the date on or before which this book should be returned to the Library.

Please do not remove cards from this pocket.

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